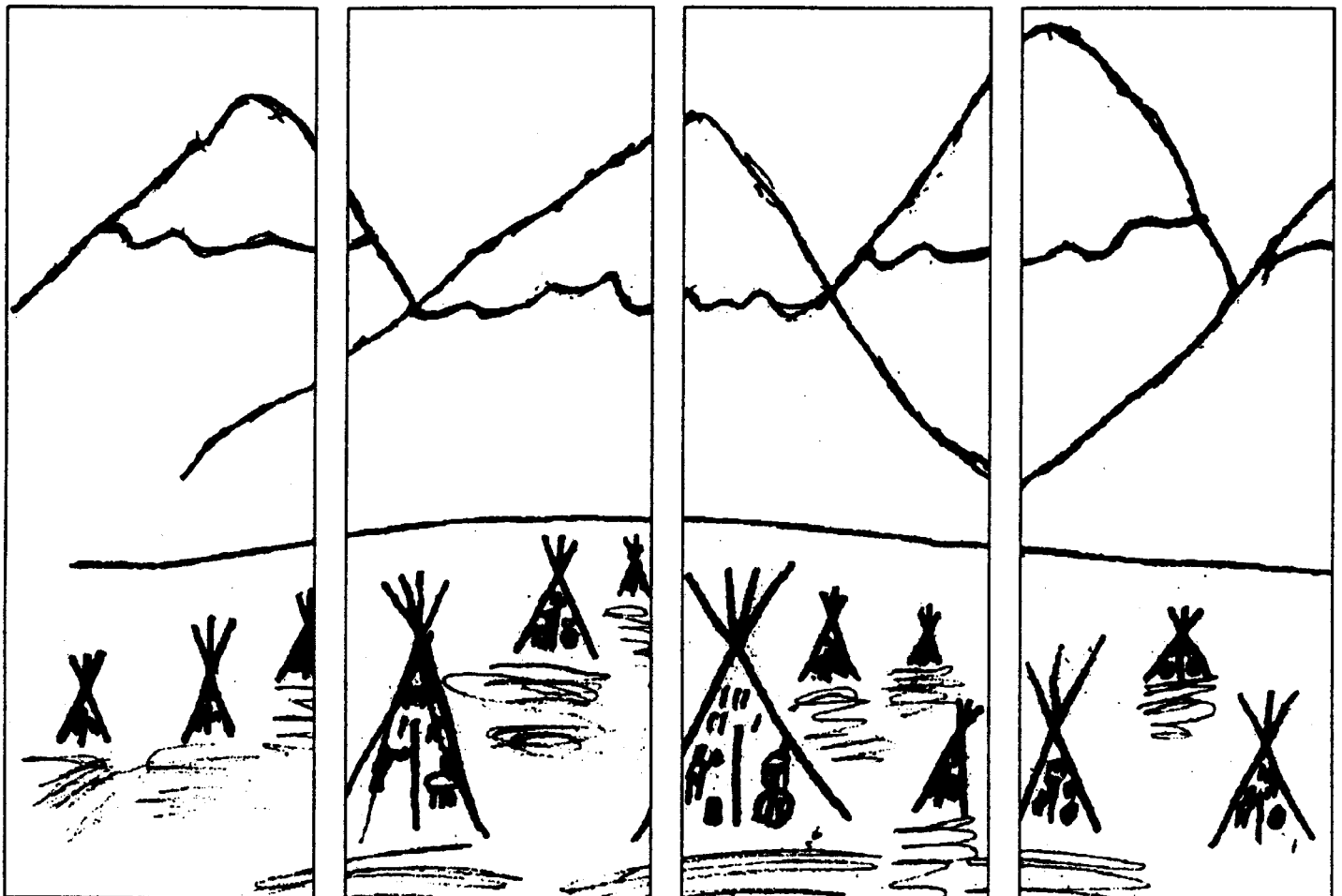




Work House

a Science and Indian Education Program with Glacier National Park





"Work House: *Apotoki Oyis* - Education for Life"

A Glacier National Park Science and Indian Education Program



Glacier National Park
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Sample Unit Organizer

Week 1 - Unit 1: People and Glacier				
<u>Day 1</u> <ul style="list-style-type: none"> Unit 1 People & Glacier Stewards of the Land <p>Student Reading 1- People and Glacier (Page 108)</p>	<u>Day 2</u> <ul style="list-style-type: none"> Lesson 1 continued Lonewalker <p>Student Reading 2- Mountains and Mountain Building (Page 113)</p>	<u>Day 3</u> <ul style="list-style-type: none"> Unit 2 Mountains and Mountain Building Oral Histories and Glacier 	<u>Day 4</u> <ul style="list-style-type: none"> Finish Stories Plan for field trip 	<u>Day 5</u> <ul style="list-style-type: none"> All day field trip or other extension activity or Start work on mountain model
Week 2- Units 2 and 3: Mountains & Glaciers				
<u>Day 6</u> <ul style="list-style-type: none"> Unit 2 Work of Water Build Model 	<u>Day 7</u> <ul style="list-style-type: none"> Work of Water Erosion and the water table Formation of Mountains and Faults 	<u>Day 8</u> <ul style="list-style-type: none"> Unit 3 Climate Set up for Breaking it Down and Carving Mountains 	<u>Day 9</u> <ul style="list-style-type: none"> Breaking it Down and Carving Mountains <p>Student Reading 3- Glaciers, Glaciation, and Climate Change (Page 122)</p>	<u>Day 10</u> <ul style="list-style-type: none"> Unit 3- Model Glaciers
Week 3- Unit 4: Native Plants				
<u>Day 11</u> <ul style="list-style-type: none"> Unit 4 Plants Can't Move? <p>Student Reading 4- Native Plants (Page 131)</p>	<u>Day 12</u> <ul style="list-style-type: none"> Native Harvest 	<u>Day 13</u> <ul style="list-style-type: none"> What's in a Name? 	<u>Day 14</u> <ul style="list-style-type: none"> Continue Native Harvest and What's in a Name. 	<u>Day 15</u> <ul style="list-style-type: none"> Forest Communities
Week 4- Unit 5: Wild Animals and Habitats				
<u>Day 16</u> <ul style="list-style-type: none"> Unit 5 Animals Painted Lodges Start Research <p>Student Reading 5- Wild Animals and Habitat (Page 141)</p>	<u>Day 17</u> <ul style="list-style-type: none"> Animal research projects continue 	<u>Day 18</u> <ul style="list-style-type: none"> Finish Stories Plan for field trip 	<u>Day 19</u> <ul style="list-style-type: none"> All day field trip or other extension activity 	<u>Day 20</u> <ul style="list-style-type: none"> Finalize projects and lessons

Where did the name *Work House* come from?

This program was created in 1992 and updated in 1998, in consultation with members of the four primary American Indian Tribes associated with the Glacier National Park Region- the Blackfeet, Kootenai (or Ktunaxa pronounced tun-a-ha' the name of the Kootenai Tribe in the Kootenai language), Salish, and Pend d'Oreille. It was designed with consideration for the history, cultural heritage, and traditional relationships of these tribes with what is now Glacier National Park.

Ktunaxa pronounced tun-a-ha' is the name of the Kootenai Tribe in the Kootenai Language (Kootenai Culture Committee, Confederated Salish and Kootenai Tribes, 1997).

The title *Work House* is a translation of a positive Blackfeet language concept (apotoki [work] oyis [lodge or house]) for the way in which many American Indian children traditionally acquired the skills needed to become productive members of their society. Life skills were transmitted to the children on a continuing basis. By the time children were five years old and able to follow directions, they began helping the women with everyday activities. Young boys played games that developed skills preparing them for the day they would be invited on a hunt. Gradually, the children learned by doing, until they were as adept at survival tasks as any adult. *Work House* activities are designed to be “hands-on” learning.

At Home In This Place Connections

This version of *Work House* is meant to be used digitally with access to the internet and the “At Home in This Place” DVD. Since *Work House* was first published, many wonderful materials have been developed and highlighted words throughout the text link to those on-line resources. For example the websites for the [Blackfeet](#), [Salish](#), [Kootenai](#) and [Pend d'Oreille Tribes](#). Many resources are available for free from the Montana Office of Public Instruction ([OPI](#)). Montana schools have hard copies of OPI resources in their school libraries. The lessons and stories in *Work House* remain pertinent because of the enduring connection of these peoples with the area now known as Glacier National Park. From 2009-2011, representatives of all four tribes worked with park staff to create exhibits that would let park visitors know about these connections. Called, *At Home In This Place; Blackfeet, Kootenai, Salish, and Pend d'Oreille Perspectives on Glacier National Park*, the exhibits were installed in the St. Mary Visitor Center. The *At Home In This Place* DVD contains a collection of audio and video from the exhibit, with different tribal leaders and elders sharing their languages, stories, traditions, and contemporary values. We thank all of the people who had the courage, patience and foresight to participate in creating this wonderful resource. It is a perfect complement to the original *Work House* stories and lessons.

Two Themes of Work House:

- 1) Ecological succession - the process by which the species structure of an ecological community changes over time.
- 2) National Park resource protection and preservation.

The five units in *Work House* are: 1) People and Glacier ; 2) Mountains and Mountain Building; 3) Glaciers and Glaciation; 4) Native Plants; 5) Animals and Habitat. They are tied together by the themes of ecological succession and park resource protection. Each unit includes background information, student readings with traditional stories, a hands-on lesson, and extension activities. The classroom and park visits are aligned to state standards and address the Montana Indian Education for All (IEFA) Essential Understandings. Teachers should familiarize themselves with MT OPI's: [American Indians 101:FAQ](#) and [Montana Indians: Their History and Location](#) for the four primary tribes that are associated with Glacier - Blackfeet, Kootenai, Salish and Pend d'Oreille.

Lessons and Extension Activities

The *Work House* activities were originally designed with a “kit” of materials to assist with the lessons. In this update, the lessons have been revised to be conducted with materials from home or borrowed from libraries or other public agencies. Short instructional videos have been created to show what materials are needed and how the lessons could be structured. Links are included with each lesson to the on-line videos. Wherever possible, links have also been provided to contacts/sources for more information and materials. The teacher background information has been reviewed by local teachers, including those from schools both within the Flathead and in the Blackfeet Indian Reservations. A student reading guide has been created with the stories for each unit. Generally, the reading level is sixth grade.

Contact Glacier’s Education Specialist at 406-888-7800 to obtain a free copy of the *At Home In This Place* DVD to use with the lessons.

The information from the St. Mary Visitor Center Exhibits for *At Home In This Place*, has been included throughout *Work House*. The *At Home In This Place* DVD from the exhibit is available for free by contacting the Education Specialist at Glacier National Park, 406-888-7800. Lessons note which audio and video sections from the DVD complement each lesson. Preview the videos in advance to ensure that the view points and perspectives expressed are at an appropriate level for your students.

Welcome to Glacier Hear Directly from the Tribes (St. Mary VC Project, 2010).

The National Park Service invites you to experience Glacier National Park from the perspectives of the American Indian Tribes that have called the park home for thousands of years: the Blackfeet, Kootenai, Salish, and Pend d’Oreille.

This land has been a national park since 1910 protecting scenic beauty, wildlife, and geologic history. In recent decades, the park has also embraced its mission of protecting the area’s diverse cultural heritage. In *At Home In This Place* each tribe provides information about its relationship to this land. These diverse viewpoints expand our understanding about the significance of Glacier National Park.

Blackfeet in Two
Medicine area, 1914,
R.E. Marble photo
(Glacier NP Digital
Image Library).



The Wisdom in Spoken Words

Long before the Going-to-the-Sun Road, long before tourists trod beaten backcountry trails to reach scenic stone chalets, the Blackfeet, Kootenai, Salish, and Pend d'Oreille traveled the deep river valleys and traversed the high passes of what today we call Glacier National Park. These people still have a special connection to the rivers and valleys, the high peaks, the plants and animals that comprise the park area. Oral tradition and story-telling are an important means of communicating the history, traditions, values and ethics of their cultures.

The stories included in *Work House* have not changed since the original 1992 publication and were approved for use in the classroom through Cultural Committee review. We thank the Committees for allowing us to continue to publicize and share these stories. Not all traditional stories should be considered public domain. Be sincere and respectful in your use of any oral history stories.

Coyote stories are only told or discussed during winter, when snow is on the ground.

It is important to note that, out of respect for cultural values, Coyote stories are only told or discussed during winter, when snow is on the ground. They were taken out generally in November and put away February or March when the snow is gone. None are directly presented in this program but, if the decision is made to use them, please use them after the first snowfall and stop using them when the snow is gone. Ideally teachers would do well to confer with local Cultural Committee authorities about Coyote story usage.

Both the traditional stories and the science explanations are offered with the understanding that neither is superior to the other. The stories are presented together so that they may engage students in wanting to know more about the wonders of this place where we live.

Here is what each of the tribes tells Glacier National Park visitors about story telling and oral history (St. Mary VC Project, 2010).

At Home In This Place Blackfeet Connection

Oral history is our culture. Our oral history holds the key to who we are. Our language is spiritual because it is taken from nature, and nature is spiritual. Our language doesn't need a verb to move the noun; it is in constant motion like the earth.

At Home In This Place Salish and Pend d'Oreille Connection

Oral tradition stands at the center of Salish and Pend d'Oreille cultures and histories. From generation to generation, the stories were passed on with rigorous discipline and accountability. Some of these stories reach back to the time when ice covered the land. Today the Salish and Pend d'Oreille are working to produce the first published histories that are centered around these important tribal voices.

At Home In This Place Kootenai Connection

It is through our oral history that we know of our proper relationships with the rest of creation. Human beings were the last of all beings to be created and so we are the youngest brother in all creation. The traditional Kootenai would have this realization in mind as they walked through life and would carry themselves as one would when walking among elders.

Essential Understanding 1

There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 2

There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.

Essential Understanding 3

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories pre-date the “discovery” of North America.

Essential Understanding 4

Reservations are lands that have been reserved by the tribes for their own use through treaties, statutes, and executive orders and were not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

- I. Both parties to treaties were sovereign powers.*
- II. Indian tribes had some form of transferable title to the land.*
- III. Acquisition of Indian lands was solely a government matter not to be left to individual colonists.*

Essential Understanding 5

There were many Federal policies put into place throughout American history that have affected Indian people and still shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods:

Colonization/Colonial Period 1492 – 1800s

Treaty Period 1789 - 1871

Assimilation Period-Allotment and Boarding School 1879-1934

Tribal Reorganization Period 1934 - 1958

Termination and Relocation Period 1953 - 1971

Self-determination Period 1968 – Present

Essential Understanding 6

History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell.

Essential Understanding 7

Under the American legal system, Indian tribes have sovereign powers, separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.